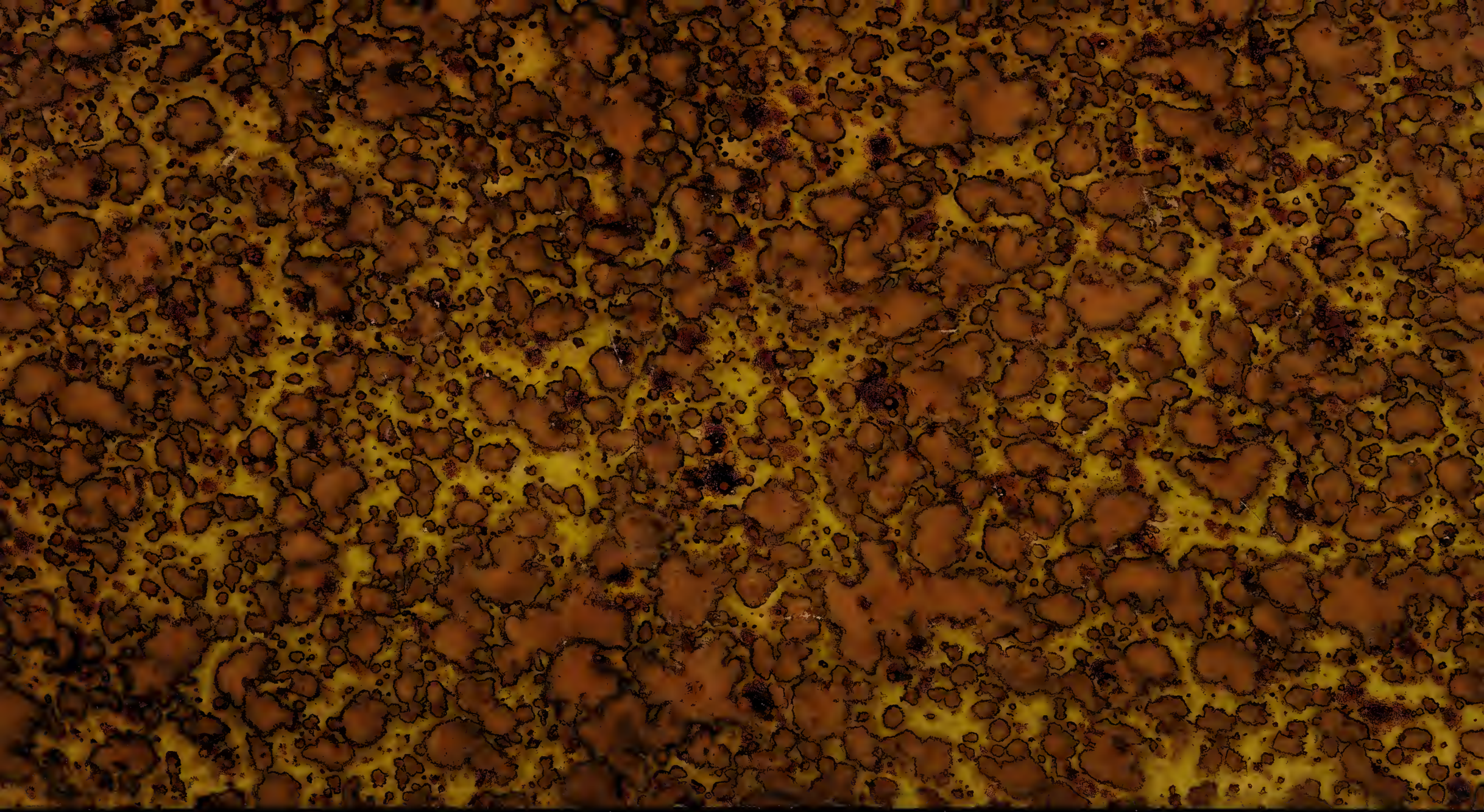

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Sr. Archibald Grant of Monymoske Bart.

Medicina Politica:

OR

REFLECTIONS

ON THE

ART of PHYSIC,

AS

Inſeparably connected with the

PROSPERITY of a STATE.

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M.DCC.LXV.

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ERRATA.

page 14. line 13. *for* inſiduous, *read* inſidious.
p. 15. l. 8. *for* probably, *read* ſucceſsfully.

INTRODUCTION.

IN "a late Enquiry into the ſtructure of the human Body, relative to its ſuppoſed influence on the morals of Mankind," it was attempted to be proved, "that ſuch a ſtructure did not of neceſſity impel, and force men to illicit actions." At the ſame time it was allow'd, that there were certain general tendencies, however varying in *each*, yet generally found in *all*, which led at certain times towards imprudent, or offenſive behaviour: and which, from the intimate connection between our animal, and rational parts, were apt to be influenced by the condition of the body. On this foundation generally have bad actions been excuſed; but this excuſe will be deprived of its palliating power, if any thing can be found capable of removing thoſe indiſpoſitions of the Body, which tend to generate the irregular affections of the Mind.

It is ſuppoſed that a proper attention to ſuch a degree of health, as might generally be expected, and very often obtained,

would contribute to ſo deſirable an end; for that is properly the ſtructure of man. And whatever deviations we knowingly introduce, or accidentally experience, from the deſigned ſtandard of our well-being, is contrary to the deſign of nature: but as arguments that are taken from the happineſs of individuals, are ſeldom found of ſufficient force, to keep men under neceſſary reſtraints in this matter; it is attempted to work upon them by more enlarged conſiderations; to warm them with a zeal that ſeldom fails, the Good, and Proſperity of their Country. By endeavouring to make it appear, that the man who regulates his mind, by a proper treatment of his body, is the Publick's beſt defender, and his Country's trueſt friend.

If the ſingularity of the undertaking ſhall have ſometimes led the Author into ſpeculations of too refin'd a caſt, and he ſhould be thought to have thrown in conjectures on ſome occaſions, where he was expected to have produced the weight of proofs, he truſts to the candor of his readers to excuſe him, on the ſtrength of his good intentions: which are to point out certain probable

bable means, not only of advancing the proſperity of one, but of many kingdoms: and not ſimply to be a friend to neighbours, and fellow-citizens, but to human nature, however extenſively diſperſed.

And indeed he thinks his Obſervations full as concluſive, as thoſe of the ingenious Author of *L'Eſprit des Loix*, who in his Chapter (a) of the Principle of a monarchical government, beſides dividing *Virtue*, (ſomewhat unintelligibly) into a (b) *political*, *moral*, and *religious* kind; looks on the love of our country, the ſacrificing private affections to public utility; and every diſpoſition, that gives dignity to a character,

(a) Dans les Monarchies, la politique fait faire les grandes choſes, avec le moins de *Vertu* qu'elle peut.

L'Etat ſubſiſte independamment de l'Amour pour la Patrie, du deſir de la vraie gloire, du renoncement à ſoi-même, du ſacrifice de ſes plus chers interets, et de toutes ces vertus heroiques, que nous trouvons dans les Anciens, et dont nous avons ſeulement entendu parler. Les Loix y tiennent la place de toutes ces vertus dont on n'a aucun beſoin.

(b) Je parle ici de la *Vertu politique*, qui eſt la Vertu morale dans le ſens qu'elle ſe dirige au Bien general; fort peu de Vertus morales particulieres; et point du tout de cette vertu qui a du rapport aux Verités revélées. *L'Eſprit des Loix.* Tom. 1^mier Liv. 3eme. Chap. 5eme.

or merits the reward of public approbation, as not at all neceſſary, and indeed, rather detrimental, to the particular mode of government he is conſidering.

Now on the contrary, the Author of the following ſheets cannot but be of opinion, that an attention to every private, and public duty, whether of moral or religious obligation, has a tendency to promote the happineſs of *every* form of *government*: and that therefore he is pointing out a probable ſource of public good, by ſhewing how ſome of the affections may be ſo happily regulated, as to obviate the diffuſive miſchiefs of which they are capable, when impetuous, and under no controul.

He thinks the following Reflections too are no improper ſupplement to the ſubject of his late *Enquiry*; and ſome of them would have been inſerted there, but for want of room: That the two books together make up one ſingle plan, on which men might ſafely found their happineſs; whether man be conſider'd in his private capacity as an *Individual*, or in his public relation, to the *Body Politic*.

Medi-

Medicina Politica:

OR

REFLECTIONS

ON THE

ART of PHYSICK, &c.

CHAP. I.

A general View of the Subject.

WE learn from authentic records of early hiſtory, that conſiderable honors, and very exemplary rewards were conferr'd on the Profeſſors of medical ſcience. *Æſculapius*, *Hippocrates*, and many more might be quoted in ſupport of the truth of this aſſertion. It would ſeem that they thought no recompenſe could be too great for thoſe, who ſaved a father, a child, a patriot, or a friend. If ſelf-love ſhould be ſaid to have had a principal hand in this grateful profuſion of reward, the obſerva-

tion

tion is not without probability. But we likewiſe learn, and from authority of an equal date, that the Art itſelf was held in high eſtimation; as being the reſult of laborious, and painful reſearches, for the benefit of human Nature.

Through a long ſucceſſion of Ages, the Profeſſion has undergone a diſagreeable variety of changes; influencing to a greater, or leſs degree its eſtimation in the eyes of the public. For as ſtates and empires have their riſe and fall, as Rulers change and deviate from the principles of their predeceſſors; ſo at different periods have Phyſicians aroſe, who from ignorance, ſuperſtition, enthuſiaſm, or affectation, have brought confuſion, and diſcredit on the art of healing. Not that to bring back medicine to its original principles, (however loud the name of *Hippocrates*, has deſervedly ſounded) would be to reſtore it to real purity: for the experience of later ages, has learned to correct many errors, that obſcured the ancient theories; and extenſive navigation has introduced much more efficacious, and at the ſame time leſs dangerous medicines, into modern practice.

The

The diſcovery of the circulation, like that of the longitude, teaches us how to avoid the rocks, and quickſands on which the ancients ſo often ſplit. Too much diffidence on the one hand, and too much temerity on the other, were the two fatal extremes of the ancient phlebotomy. The capital Medicines even of later times, were many of them little leſs compounded, than the *Mithridate*; of which the very ingenious Author of the *Anti-theriaca* elegantly obſerves, "that it reſembles the numerous, "undiſciplin'd forces of a barbarous King; "made up of a diſſonant crowd, collected "from different countries, mighty in ap- "pearance, but in reality an ineffective "multitude, that only hinder one another." A very ſtriking picture of ſuch farraginous Compoſitions, and applicable to many, ſtill retain'd *abroad*.

Under theſe regulations, the Science in queſtion is allowed to be neceſſary, and uſually beneficial to mankind. But this general commendation of it, does not ſeem calculated, ſufficiently to defend it from the malevolent attacks of unreaſonable men. And indeed there has never been (as far as

I know,) a ſufficient enquiry made, how far the advantages of Medicine can reach; or (which is the ſame thing) what are all the poſſible bleſſings we derive from Health. Every one will be ready here immediately to exclaim, That the value of health is perfectly underſtood; that the moſt ignorant have at ſome time or other experienced the loſs of it; that without it, life is ſcarce a bleſſing; and the good things of life without it, become inſipid. In this light it is acknowledged that Health is underſtood by all; and this as far as it goes, is a fair repreſentation. But it is propoſed in the following Sheets to examine, whether we may not extend the influence of this ſalutary bleſſing, conſiderably farther; ſo as to make the well-being, proſperity, and ſtability of *Empires*, greatly dependent on the health of *Individuals:* and if this can be made out, then that Study muſt be deemed of the utmoſt importance, which thus influences (as it were) the Actions of a *Univerſe*. And its importance thus once eſtabliſh'd, the ſubject will naturally lead us on to examine, what flaws are to be found in the conduct, and what methods are likely to extend, the benefit of *Phyſic*.

Now

Now the witty, and ſevere ſarcaſms that have been ſo frequently employ'd againſt the practice of Phyſic, cannot be brought to diſcountenance the preſent Enquiry. Were there indeed exiſting ſuch men, or nations, as never knew the feelings of pain, or diſeaſe; the introducing of medicines into ſuch conſtitutions, would undoubtedly introduce a ſeries of both; and the remedy be more properly the diſtemper. But in what happy land ſuch Beings exiſt, as are ever exempt from the baleful viciſſitudes of Heat and Cold, Moiſture and Drought; from internal Paſſions and external Violence; from Errors of Judgement, and Exceſs of Indulgence, is incumbent on ſuch Scoffers to ſhew. Theſe Obſervations are calculated for the World *as it is*; not for a primæval *Paradiſe*, or a fictitious *Utopia*.

It will readily be granted me, and therefore need but curſorily be hinted, that health, and ſtrength, are as neceſſary to execute, as ſound reaſon, and ſober judgement to plan ſchemes for the benefit of the community. That the Spirit and Robuſtneſs of individuals, are literally the Strength, as numbers are the Riches of a State. And

that a mind pining under real, or but imaginary misfortunes, will ſcarce look abroad in domeſtic troubles, or lend a hand to ſave the national ſhip. And ſhould there be truth in obſervations like theſe, then every thing that promotes, or preſerves health; that procures ſtrength and robuſtneſs of Body; greatneſs and fortitude of Soul; that regulates the affections, and ſubdues the corruptions of our nature, muſt neceſſarily be the Object of national concern, and the Study that promotes it, a benefit to the *Public*.

There are ſuch various ways by which the manners, and conduct of Individuals, may be warped from their original rectitude, ſo as to introduce confuſion into a ſtate, that to purſue them all through their utmoſt extent, would be almoſt an endleſs undertaking; but we have this conſolation on our ſide, that ſuch a taſk is unneceſſary. If Evils can be traced from principles into action; a variety of combination of them, may eaſily be foreſeen, to give variety and vigour to their effects. The perſons on whom, the place where, and the time when, it acts, will uſually account for every kind

of appearance it puts on. And in ſome ſuch comprehenſive form as this, it is imagined the propoſed Enquiry may be made.

But there is one general Obſervation neceſſary to be premiſed, as it affects every part of the Argument; namely, that it is inconſiſtent with the nature of Man, to be totally unintereſted in what paſſes in the world around him. A ſingle link diſcontinued at both ends, was never known in the *chain* of *nature*. Nor is the reaſon at all difficult to be aſſigned. Man is not *God*, a ſelf-exiſtent, independent being, without parts, or paſſions: Man therefore muſt be connected with his own rank of Beings; and they of conſequence with him; and then how can it be aſſerted with any degree of reaſon, that it is of no importance to others, how, and in what manner a Man behaves by himſelf, ſince others muſt be liable to the conſequence of his actions, though they are not perhaps witneſſes of the actions themſelves? And in this ſenſe an idle Man may be ſaid to do miſchief; and a recluſe, prove the efficient cauſe of a popular tumult.

But negative Virtues if not productive of Evil, are as little calculated to be produc-

tive of good. It is not ſufficient to diſcharge my duty to my neighbour, that I did not actually *direct* the Knife, which it was once in my power to have *wreſted* from the *Murtherer's* hand. The retirement of *Achilles* from the Army of the *Greeks* when wanted on the ſcene of Action, though it might ſooth his own reſentful diſpoſition, was prejudicial to the public cauſe. It is not therefore, nor ever can be abſolutely inſignificant to the welfare of ſociety, what part an Individual is pleaſed to act.

The experience of all hiſtory may be brought to ſupport a ſimilar method of reaſoning. Thus we find the founders of Empires, and the moſt celebrated among the Lawgivers, laying down rules, and often very ſtrict ones, for the bodily, and mental advantages of thoſe, who were one day to be called to the management of the State; and providing the ſame precautionary regulations to ſecure the due obedience of the *Subject*; inſomuch as not to truſt the partial fondneſs of a parent, with the power of miſconducting the education of his Child.

It is admitted then (to bring our reaſoning nearer to the point in hand) that the health, and hardineſs of Individuals is one deſirable circumſtance in a State. It is not neceſſary to enquire minutely into the efficient cauſes of *Courage*. We know it may be a tranſient quality, vaniſhing with the precarious circumſtance that gave it birth. It is eaſy to account for the change of that fellow's conduct, who fairly confeſs'd it by ſaying,

Ibit eo quo vis qui Zonam perdidit —.

And we read of a ſingular, and perhaps ſingle inſtance, where bodily Sufferings were the parent of artificial fortitude, by inciting to deſpair; and where Cowardice ever after was the conſequence of a cure. But the aſſertion remains unſhaken by ſuch inſtances, while there are ſo many painful labours both in the Cabinet, and Field; and while it requires as well fortitude of Conſtitution, as vivacity of Thought, to plan judiciouſly, and execute ſucceſsfully the various ſchemes that are neceſſary in a ſtate.

CHAP.

CHAP. II.

Of Sobriety and Temperance.

PERHAPS *Sobriety* and *Temperance* may be deemed the Guardian Angels, that watch over the welfare of a State. But it may be thought as impoſſible to ſecure theſe Bleſſings, as for Men to be transformed into Angels on earth. And it may appear very abſurd to ſuppoſe, that *Medicine* is capable of contributing any thing more towards it, than by obviating the ill effects of an oppoſite practice. But Conſtitutions may be partially changed, or harden'd againſt the inſiduous attack. The properties of deſtructive liquors, may be greatly changed, and ſometimes even improved into ſalutary ones. What is ſaid of the fierceſt of the brute creation, by ſome of the writers on natural hiſtory, is indiſputably true of Medicines taken from the mineral kingdoms; namely that the moſt virulent compoſitions among them, may be corrected into uſe, and even reduced to a ſtate of abſolute inſipidity. But there is a celebrated vegetable, an Indian Root, which when firſt extracted

from

from the earth is full of deadly poiſon; of which however properly managed the Inhabitants afterwards make all their bread. And the ſymptoms that uſually follow on the eating of certain noxious plants, are ſo exactly ſimilar to thoſe of intoxication, as to make it not improbable, that the ſame remedies might probably be employ'd for both. Medical cautions, and precepts have been advanced, in order to obviate the miſchiefs of too plentiful Ingurgitation; but I think when they affect only the offending party, he ought to ſuffer them in all their painful conſequences. However I will give an Inſtance or two, relative to uſeful cautions on this head, as a pledge for the poſſibility of more; and it ſhall be referr'd to private experience, whether they are deſtitute of foundation; namely, that Liquor acts in general, with a quicker inebriating force on blood when heated; whether that heat ariſes from the temperature of the air, the force of exerciſe, or the lively ſallies of noiſy mirth. And that the free uſe of ſuch liquors, have a contrary effect to what was deſign'd, by diſordering, inſtead of raiſing the ſpirits depreſs'd by *Grief*. An obſervation

tion which is very much to be attended to on this occaſion: as many unfortunate perſons have both ruined their reputation, and health, and even ſometimes broke in on the happineſs of the public, by this inadequate method of ſeeking *eaſe*.

CHAP.

CHAP. III.

Of Pity and Compaſſion.

PITY and *Compaſſion* will ſurely be allowed me, to be uſeful paſſions in the human breaſt. They throw a light of comfort on obſcure diſtreſs, and gild over the gloomy manſions of Sorrow. But how ſhall we obtain ſuch deſirable diſpoſitions; how plant them in the human heart? Not ſurely by Medicine it will be ſaid, but by the authoritative voice of Religion; by the animating example of the Benevolent, by the experience of thoſe, who have taſted what it is, to be a father to the fatherleſs; a friend to the widow; a patron of the afflicted, in their moſt aggravated ſufferings; and it may be thought that from powers ſo great as theſe, every deſirable degree of ſucceſs muſt follow. It muſt, it would follow; was Man but left to his natural biaſs. For I aſſert, becauſe I firmly believe, that the ſeeds of Pity and Compaſſion, have been deſignedly ſcatter'd thicker, than perhaps thoſe of any other pleaſing propenſity of the human heart. When Poets or Hiſtorians are repreſenting ſome unnatural behaviour,

which contradicts the eſtabliſh'd maxims by which human nature ſhould in thoſe circumſtances have acted; how plainly do they inſinuate the truth in queſtion, by having recourſe to ſuch extraordinary expediencies to bring their Heroes off. Then it is we hear of *Marpeſian Rocks*, *Hyrcanian Tygers*, and the bloody nipple of a *Nero's nurſe*. One of them has expreſsly own'd, and elegantly deſcribed, what uncorrupted nature ſhould be,

——————— *Molliſſima corda*
Humano generi dare ſe Natura fatetur
Quæ lacrymas dedit. Hæc noſtri pars optima
ſenſus.

The aſſiſtance then that *Medicine* muſt give on this occaſion, is to deſtroy the acquired propenſities, that inflame to an oppoſite behaviour: a behaviour founded in pride or paſſion, ariſing it may be from reiterated fullneſs, provoking to peeviſhneſs, and not allowing a proper attention to human ſufferings. Whether thoſe ſufferings ariſe from the calls of importunate hunger, or from the complicated miſeries that may overtake even the induſtrious poor. Thoſe uſeful members of every ſtate, to whoſe labours

bours we owe not only our houſes and cloathing, but in ſome degree alſo, our *daily bread.* What medical treatment might here be neceſſary is apparent from the very nature of the Argument, and might be inforced by a higher authority, and from very awful conſiderations: but that to thoſe who reflect at all, it can never be neceſſary; and eſpecially in an age, when *Charity*, in its utmoſt extent, is the characteriſtic ornament of the *Britiſh Nation.*

CHAP. IV.

Of Ambition, Pride, Cruelty, &c.

INNOCENCE, Content and *Health,* are allowed to be the principal ſupports of human happineſs; as the contrary conditions are of human miſery. But they are not ſuch only in a ſingle, and abſtracted, but in an extenſive, and univerſal manner. For that the *Individual* ſhould feel comfort, from whatever can adminiſter to its own private ſatisfaction, and convenience, is agreeable to the ſtricteſt laws of nature. But Man may be conſider'd in a higher light, may be placed in a fairer and more amiable view; as having in him ſomething ſo very active, ſomething of ſo generous, and communicative a diſpoſition, that he ſeems to think it an abſolute debt he owes to others, to let them into a participation of *his* happineſs; and on the contrary that he has a claim, if occaſion be, to call on others to partake of *his* ſorrows. And hence it is, that the ſatisfied, and contented mind, overflows and refreſhes all around it. The Neighbourhood partakes of the pleaſing ſenſation, readily catching, and eagerly com-

communicating the benevolent diſpoſition. While *Torture*, and *Anxiety* breed private *repinings*; and diſſatisfied *Murmurers*, public *diſcontent*.

Some irregular motions, ſome internal diſtemperature, working through the maſs of humours, and ſpreading itſelf on the Countenance of thoſe about him, gave birth to the jealouſy, and force to the ſuſpicions, of (in general) a too *confident Cæſar*. For he exclaims —

Let me have Men about me that are fat,
Sleek-headed Men, and ſuch as ſleep o'nights.
Yon CASSIUS *hath a lean and hungry look,*
He thinks too much — ſuch Men are dangerous.

And in another place,
Such men as he be never at heart's eaſe.

Let a man brood *in private* over his fancied diſtreſſes, and weigh them in the partial ballance of pride, and ſelf-ſufficiency, and there will be little more left, (after what he keeps to torment *himſelf* with) but a few remains of peeviſh paſſion, for his more immediate dependents. But let him tell, as he will be inclin'd, and ſpread abroad as he

will be apt enough to do, the private Hiſtory of his wrongs, and ſufferings; and he will by degrees obtain a degree of credit, beyond his warmeſt hopes; and kindle a flame perhaps too fierce at laſt, for his ſincereſt endeavours to extinguiſh. And if this be (as ſure it is) no exaggerated picture of human infirmities, then may it be of more importance, than perhaps at firſt ſight was ſuſpected, to watch over whatever miſmanagement of ourſelves, or others, can invite or entertain the *malignant paſſions*.

But what force will theſe reflections not derive, from applying them to the *illuſtriouſly* (I had almoſt ſaid) the *reputably wicked?* for it is ſuſpected, that ſome of the moſt famous ſcourges of Mankind, whether a *Xerxes*, an *Alexander*, or any other *Hero* of a ſimilar ſtamp, might have occaſionally been called off from their deſtructive Amuſements, by ſome judicious kind of medical treatment. If *Anger* is allow'd to be a ſhort degree of madneſs, why ſhould it not be treated in a ſimilar manner? And what is *Ambition*, but a more protracted paroxyſm, of an extenſively miſchievous *Inſanity?* And perhaps to cure *Ambition* would

would be as public a benefit, as to find remedies for the greateſt tortures that afflict the Body: for if it is not allowed to be a *diſeaſe* itſelf; it becomes the cauſe of very great ones to the ſubjects of its power.

But it is not meant, by quoting a *Xerxes* or an *Alexander*, to limit ambition to gilded domes, or ſtately palaces. It were happy for the public, could the infection be ſo confin'd. But it is apt to attack people of every rank, and by breaking in upon a regular, and neceſſary ſubordination, to be the parent of confuſion in *Societies*. It impoſes on itſelf, and others, under deceitful appearances and by improper, and falſe appellations; for ſourneſs and ill-nature are but diſappointed ambition, at leaſt in the greater part of Mankind. Too good an opinion of ourſelves, and too indifferent a one of others, are the fruitful parents of this troubleſome affection: and could we reſtrain the reſtleſs blood, and calm the irregular ſallies of the Spirits, we might hope to expel ill-nature, peeviſhneſs, and diſcontent, from their reſidence in the human breaſt.

Some

Some farther light may be thrown on the ſubject before us, by obſervations derived from the ſource of impartial Hiſtory; which warrants us to aſſert, that *bodily pains* have begun, and often fatally encreaſed, ſomen atural tendencies of a degenerate mind, to deeds of horror and publick confuſion. But take thoſe degenerate minds in their infant tendencies, and ſpare them, if it may be, this acquired malignity, and what benefits ſhall we ſay this attention has conferr'd on *them*; or what bleſſings ſhall we not ſay, it has, or may perhaps have derived on *Millions?* Examples I am afraid might be drawn from *Engliſh*, as well as *Roman* Hiſtory, in ſupport of ſuch melancholy truths. And from all which I am authorized to conclude, that a proper, and occaſional treatment, though but of one Individual, may from the nature of circumſtances, prove the means of preventing ſuch unexpected and dreadful conſequences, as would ſeem improbable to any other experience, but that of a world like ours, loaded with the weight of exorbitant offences, and fill'd with ſo many inſtances of unnatural *Cruelty*.

CHAP. V.

Of Suicide.

A Nation ſuffers by the ſucceſs of even its own victorious forces — for the ſword muſt *ſlay*: by the peaceable death of Subjects in their beds at home — for diſeaſes muſt *kill*: by the execution of the laws on malefactors — for crimes muſt be *puniſhed*. But there are a ſet of ſelf-deluded, unhappy mortals, who have found out a way, without any ſuch apparent neceſſity, to rob the State of a Subject; their dependants of a Patron; Religion of its honour; and their Creator of his undoubted right; to diſpoſe of the workmanſhip of his own hands.

There is ſomething ſo complicated in the crime of the ſelf-murderer, that it would furniſh matter for a treatiſe by itſelf; or to ſpeak more properly, it has furniſh'd matter for the tongues, and pens, of ſome of the ableſt, and beſt of Men: yet I fear without ſo good, and deſirable an effect as muſt ſincerely be wiſh'd for by all, but the unhappy deſigners of ſo black a crime.

We read of a Nation, who were unprovided with laws, for the puniſhment of thoſe who ſhould deſtroy a parent; and who alledged in excuſe when it was objected to them as a neglect, that they looked upon ſuch a crime, as *impoſſible*. With much greater reaſon might we, at this time of day, in a kingdom bleſs'd with plenty, under a Religion void of ſuperſtition, and a Government which makes the happineſs of each Individual its conſtant care, think that *ſelf-murder* could never take place. And the rather, becauſe in countries, where ſo many bleſſings do not center, the crime is ſo very rarely committed. And indeed we ourſelves prove, how amazing a fact we think it, by having almoſt laid it down as a general rule, to refer ſuch a behaviour to the influence of *Lunacy*. Which whether we do properly or not, I will not ſtay to enquire; but avail myſelf of it, to the preſent purpoſe, by conſidering it as implying, that proper care might have been taken, and probably would have prevented things coming to ſuch a deſperate iſſue. For men are generally led by previous, and gentle ſteps, to crimes of an enormous dye. And if we chuſe to conſi-

der

der the fact, as the conſequence of *Inſanity*, we ſhould do well in time to remove, whatever tends to bring on ſuch a melancholy diſpoſition. And in fact, whether it be from Pride, Diſappointment, or Deſpair, if no rational methods are uſed, to curb ſuch dangerous paſſions, the Blood and Spirits muſt ſink under the unremitting oppreſſion, and deſert the poſt, they might have maintain'd, for the ſecurity of the Man.

If there are ſituations, and circumſtances, where the precept of the *Philoſopher* can do more than the preſcription of the *Phyſician*, by all means apply what help you may; but at all events the Body muſt be brought into better order, before the Mind is at liberty to purſue its natural biaſs; a biaſs ever tending to the defence of the Body; and abhorring a violent ſeparation from it. And this in ordinary circumſtances is often brought about, by ſuch a degree of exerciſe, and ſuch a choice of company, as haſtens the circulation into ſalutary briſkneſs; by ſuch inward applications, as tend to thin the viſcid blood and reſolve obſtructions, and by every method that tends to make the Body a comfortable companion, and rational auxiliary to the Soul.

And this would in general operate as we could wiſh, on ſuch critical occaſions: or at leaſt would contribute no inconſiderable ſhare toward the calling back a diſſatisfied, and deſponding mind, from venturing on the verge of that precipice of *horror*, from whence one ſtep farther plunges — into *Eternity's Abyſs.*

CHAP.

CHAP. VI.

Of Religion.

IT may poſſibly ſeem ſtrange, and at firſt ſight perhaps give offence, to have *Religion* introduced on this occaſion; eſpecially with a deſign of ſhewing that it may be influenced by, and is in ſome degree dependant on, the power of *Medicine.* Is it not, may ſome haſty reader be apt to ſay, the acknowledged province of Religion, becauſe derived from Divine authority, to regulate by its own power the unruly paſſions; to ſubdue innate corruptions, and to bring the Body, and its offences into proper ſubjection? And if ſo, is not the order of things here inverted; the cauſe miſtaken for the effect; if not occaſion given to draw a dangerous inference; that at this rate *Religion* may come to be proved the ſame with *Conſtitution?* To obviate ſuch unwarrantable, and undeſigned conſequences, and to render the propoſition not improbable, let it be remarked in the firſt place, that by Religion here, is not meant only the aſſent which the mind gives to divine truths; but the actual complying with whatever is command-

manded, and abſtaining from whatever is forbidden, eſpecially when it contradicts our warmeſt inclinations. And in what manner can ſuch a victory be ever obtained, if the Body is not at leaſt as tractable as the mind? But many Arguments may be brought to favour the aſſertion even in the firſt inſtance. Thus no reſolutions however ſtrong, or reward, however conſiderable, could make that Man alert, or even keep himſelf awake, who had taken down a ſtrong opiate, inſtead of ſomething to recruit his Spirits; nor any Arguments of Religion make a Man overpowered with drink, or inflam'd with rage, to be in an inſtant ſober, rational and calm; to liſten with attention, or to obey with alacrity, whatever was propoſed as the exact, and proper rule of his actions. Nothing leſs than a miraculous influence would here be neceſſary, which is entirely out of the queſtion. I am only hinting at the ordinary, and eſtabliſhed methods, by which truths are offer'd to the underſtanding; and by which mankind, in their impartial intervals, are readily brought to compliance. I ſay impartial intervals; inaſmuch as too great a portion of our active life, leans to a biaſs prejudicial to our true intereſt.

But I am warranted from the higheſt of all Authorities, no leſs than that of the ſacred Scriptures, to aſſert the neceſſity of a proper diſpoſition of the *Man*, to procure a ſerious belief, and conſcientious practice of the extenſive duties of the *Chriſtian*. I am aware of a ſolution of this, from a different power, the power of *Grace* in our Hearts. I ſuppoſe the meaning of this expreſſion univerſally underſtood; and I admit the awful truth in its utmoſt latitude. But this will rather confirm, than any way invalidate my reaſoning. For it is apparent, that the precepts "not to be full of wine wherein is "exceſs;" not to be angry overmuch;" "to abſtain from fleſhly luſts," &c. can no other ways be underſtood of ſuch high importance, ſo fatal to Man's everlaſting welfare, but as they exclude while indulged the poſſibility of admitting ſerious, and ſalutary reflections; or if it were poſſible to admit them in ſuch moments of diſſipation, of improving them to the important purpoſes for which they were graciouſly deſigned. And in either caſe, as far as the preſent reaſoning goes, Religion feels itſelf at a loſs, how to proceed for the ſafety of the Man.

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But unfortunately it is not neceſſary to take up the ſubject in its moſt aggravated ſtate. For let Man be view'd in a much cooler, and more familiar path of life; and ſtill we ſhall have too much reaſon to ſuſpect, that his deviations from rectitude of ſentiment, and conduct, are no other ways the effect of want of Religion, than as he chuſes to keep himſelf in ſuch a conſtant diſſipation of pleaſure, ſuch a diſtraction of buſineſs, or ſuch a ſullenneſs of ſelf-intereſt, as utterly unqualifies him from liſtening to thoſe ſuggeſtions, which are ever at hand to direct him to his trueſt good. But principally diſqualified even in theſe inſtances, from a preter-natural, and noxious change introduced into the animal Oeconomy: inaſmuch as abſtinence from unlawful indulgences; a withdrawing from the fatigue, and hurry of ſervile buſineſs; a bidding adieu to the ſordid ſlavery of an unbounded love of riches, ſets him at liberty to experience the exalted truths, and to ſhare the rapturous pleaſures of Virtue. And then ſuppoſe the Man once more to immerſe his powers in hurry and fatigue, and to give his Body to the exceſſes already mentioned; and he will experience the ſame igno-

ignorance of intellectual truths, and find the ſame inaptitude to purſue his real advantage.

The hardening of the *Heart* of *Pharaoh*; the making the *Heart* the ſeat of good and evil affections; the breaking of the *Heart* with ſorrow, and the like, however they may partly have a metaphorical meaning, will alſo admit of one, favourable to our preſent purpoſe. For Man is a free agent, becauſe there is a capability in him of attending to the voice of truth, and of walking in the path of duty, and yet it is in his power, ſo to miſmanage himſelf, as to be incapable of doing either the one, or the other. The operations of the mind cannot be duly exerted, but in a proper conſtitution of bodily organs. In death, *not at all*; in ſome diſeaſes *imperfectly*; in the tumult of vicious affections, *improperly*. The chief and moſt important ſeat then of corporeal influence, exerting itſelf againſt the benevolent intentions of the Soul, muſt be the *Blood* with its fountain the *Heart*; and therefore it is not without reaſon made the ſource, or efficient cauſe, of the many miſchiefs the *Body* brings on the *mind*.

A Man may firmly believe all the truths of the Goſpel, acknowledge the propriety, as well as the obligation he is under, to bear with inſults, to forgive injuries, to abſtain at all events from embruing his hands in blood; and yet let this Man be but raiſed to a proper degree of paſſion, and he will dare not only to curſe his *enemy*, but to ſtab his *friend*: and then in the interval of a very few minutes he ſhall ſee, acknowledge, and lament his *crime*; that is, when (as we properly expreſs it) the *heat* of his *paſſion* is over, and the *Man* (that is, his *blood*) is once more cool. Hence in proportion to the readineſs with which ſome conſtitutions are inclin'd to ſudden commotions of the blood beyond others, ariſes the propenſity to more frequent offences; againſt decency and duty. And therefore I hope it is by this time made ſufficiently apparent that the keeping in due temper the fluids, and ſolids of the Body, whether by a prudent attention to the nature, and quantity of our nouriſhment; the times and degrees of our exerciſe; the conſtant, and ſuitable employment of the active powers of the mind; that this I ſay has a natural aptitude to lay us open to the conviction of religious truths,

and to make us pliant to be directed in our behaviour, by its laws. And then (to borrow the words of an admired Author) " to " what a bleſſed harmony would it tune the " world! what order and peace would it " introduce! there would then be no op- " preſſive Governors, or mutinous Subjects: " no unnatural Parents, or contumacious " Children; no idle Shepherds, or ſtraying " Flocks: none of thoſe domeſtic jarrs " which often diſquiet and ſometimes ſub- " vert families. — All would be calm and " ſerene, and give us in reality that *golden* " *age*, of which the Poets did but *dream*."

This may perhaps be thought too great a bleſſing, to ſpring from ſo inconſiderable a ſource, as the feeding on Acorns; ſlaking the thirſt at a cryſtal ſpring; or any other inſtance of *primæval* abſtinence and *ruſtic* ſimplicity. Yet if Poets ſometimes feign, miſrepreſent, or laviſhly adorn their Subject, (and who doubts but that they often do all this) yet whence ſhall we derive the received notion, of a more untainted age of manners; how account for the concurring alluſions of ſo many reputable writers, but from their drawing their moſt intereſting

ſcenes from Nature herſelf, and handing down to us, what they had received from their Predeceſſors, as the repreſentation of the earlier purity of manners?

But if we cannot ſo readily give our aſſent to ſuch propoſitions, becauſe depending on uncertain teſtimony; we may truſt (I preſume) to the ſacred Records; where there are ſufficient tokens of plainneſs of diet, ſimplicity of ornament, and unaffectedneſs of conduct, beyond almoſt conception, or compariſon. And from the ſame Records we learn (when other cuſtoms prevailed) that ſuitable conſequences were as invariably ſeen to ariſe, Rebellion, and every offenſive ſpecies of foul ingratitude, being the returns made to the kindneſs of an indulgent Providence; and fullneſs ever proving the parent of *diſcontent* and *Sin*.

Would it have been thus, if ſuch cauſes did not naturally tend to produce ſuch proportional effects? Would not one miracle more, have been ſuperadded to the repeated, and amazing number, which the favour'd Nation experienced, to have kept it from ſuch groſs offence? But perhaps

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Providence ſaw fit to leave Man to the neceſſary conſequences of actions, the tendencies of which he was endued with ſenſe enough to diſcover, and which he knew it was in his own power to bring on, or avoid.

But the very ceremonies, and rites of *Religion* itſelf, ſeem in ſome countries to have been entirely modell'd, by the propenſities, and diſpoſitions of the Inhabitants. The *Lupanaria* were certainly never inſtituted in honour of *Continence*; nor the combat of *Gladiators* to promote *Pity*. A large and fruitful crop of deteſtable vices would unavoidably ariſe from ſeeds, that were ſo diffuſively ſcatter'd, as were thoſe of unbounded *ſenſuality*, and brutal *ferocity*, in the capital of the *Roman Empire*. So that vicious propenſities, and wicked habits, may not only counteract the benign influence of *Religion*, but even ſometimes give it a total overthrow; and then transfer its name, and give the ſanction of its authority, to the moſt impure and deteſtable *Crimes*.

CON-

CONCLUSION.

BUT I haſten in the laſt place to a melancholy conſideration with reſpect to the ſubject of *Health:* which is, that how great ſoever are its bleſſings to the *Individual*, or the *Public*, it ſtands expoſed not only to dangers which cannot be foreſeen; or foreſeen, could not be prevented: but to ſome that are foreſeen, felt, not prevented, but (what is more extraordinary) encouraged. The wiſdom and piety of the Legiſlature recommends the extirpation of *Immorality* as the beſt means to ſecure public, as well as private happineſs; this is the language of the Preſs, the Pulpit, and the Throne. If *Health* then may be deem'd a bleſſing of ſo diffuſive a nature as to affect the *manners*, as well as the *proſperity* of a people, can we help lamenting that *injudicious books*, *miſtaken zeal*, and *pernicious patents* ſhould join their formidable forces to deſtroy ſo great a *Good?*

Ignorance, or *Knavery*, in this arduous profeſſion, is the *Herod* that murders ſuch troops of *Innocents* from two years old, and under, who might reaſonably have been preſumed (at leaſt a conſiderable part of them)

them) to have been formed capable of reaching the proper period, when they might have been an ornament, or defence to their Country. But not only the promiſing bloſſoms, but the ripening fruit of merit, is doom'd to fall by the ſame peſtilential blaſt. So that when the ſword of foreign diſcord is ſheathed by *Peace* abroad; the lives of *Engliſhmen*, are ſtill liable to be deſtroyed by *Poiſon*, at home.

With reſpect to *Books* — can it be ſuppoſed, that three or four preſcriptions, of different, and even oppoſite tendencies, and directed for the ſame diſeaſe, can have any better chance of being applied ſucceſsfully to the reſtoration of Health, than the *Atoms* of *Epicurus* to the conſtruction of a *World?*

But miſchief may be done, where the intent was good. I am afraid this is the caſe with ſome reverend and zealous oppoſers of a cuſtom which has all the arguments in favour of its perfect eſtabliſhment, that a rational theory, and a ſucceſsful practice can ſupply. And in a diſeaſe ſo generally fatal before this invention, as deſervedly to rank it among the ſevereſt ſcourges of Providence.

I know it is pleaded in defence of *patent Medicines*, that they were originally the preſcriptions of eminent practitioners in Phyſic. This perhaps may in part be true. But what will this avail in their defence? No prudent Phyſician preſcribes the ſame remedy to the ſame patient, even in the ſame diſeaſe, if circumſtances materially vary. And change of weather, conſtitution, and the very age of Man, are *conſtantly* introducing ſome *material* changes.

A deſignation of diſeaſes by *general appellations*, is another ſource of fatal errors. Of how extenſive a ſignification is the word *Fever?* From what different cauſes may it ariſe; with what various and even diſcording ſymptoms is it ſometimes attended; and yet how *compendiouſly* is it offer'd to be cured! A Cholic is another of thoſe undiſtinguiſhing names that muſt ever impoſe on the *unwary*; and accordingly, we generally ſee it, among the lower claſs of Mankind particularly, nurſed with every thing *comfortable* and *cordial*; till by adding ſufficient fuel to the internal flame, the Diſeaſe, and the Patient are *conſumed* together. In ſhort, what can be expected, but horrid devaſtation of

Lives,

Lives, where one remedy is conſtantly, and confidently applied for diſorders, differing in every circumſtance, but a *miſapplied* reſemblance of *Names*.

There is indeed a ſet of worthy, and ingenious members of the *Faculty*, who do every thing in their power to ſtand in the breach, and to defend the lives of their Countrymen from ſuch dangerous attacks: who employ the Authority with which they are inveſted as a *College*, in vindicating the genuine honour of *Phyſic*, and preventing the practice of it from being entruſted in deſperate, or deſigning hands. But the evils here complain'd of, are perhaps of too complicated a nature for their power alone to prevent. And indeed ſhould the Public at any time be leſs careful of Life, and Health, than of ſuch imaginary advantages, as without Health, it would be incapable of taſting, there would be no room to hope for a proper reformation, till it aroſe from ſuch a ſenſe of neceſſity, ſuch a painful experience, as it is earneſtly wiſhed ſuch hints as theſe may in ſome meaſure prevent.

Without entering into a thorough examination of what might probably encreaſe the

powers and extend the utility of the art of healing, I ſhall finiſh what I have farther to ſay on this head, at preſent, with a ſingle, but an important Obſervation.

I take it for an indiſputable fact, that without a knowledge of the ſtructure of the Body, every attempt to keep it in Health, to repair its decays, or reſtore it to its priſtine vigour, muſt prove unſucceſsful. And *Medicine*, in ſuch circumſtances, would fall into as great diſgrace as even a *Moliere*, or a *Montaigne* could wiſh. Unſupported by facts, and unenlightened by experience, what could it forbid, foretel, or promiſe on rational, or ſatisfactory grounds? It would then be indeed as conjectural and deluſive, as its warmeſt oppoſers have aſſerted. But if opportunities are not given under the ſanction of Law, for a ſufficient number of Subjects to be diſſected by the numerous Students of Phyſic in this Kingdom, they muſt be obtained at all events. And (if methods have ever been uſed) that offend the decorum due to the dead, or the dignity of the laws of the land, it muſt have ariſen from ſuch cauſes as might well deſerve the ſerious attention of the Legiſlature.

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Whether the Bodies of all Malefactors *indiſcriminately*, might not after execution be conſigned to ſuch uſes, as well as the Bodies of Murderers, muſt be left to higher powers to determine. Thoſe of the laſt ſort being generally confined to the reſpective neighbourhood in which they ſuffer, makes them not extenſively uſeful; beſides that it is to be hoped that the number of ſuch wretches, will always be comparatively ſmall. Add to this, that the *natural* appearance and diſpoſition of parts, is as neceſſary to be known, as the changes of them introduced by *Diſeaſe*; and if this can be learnt from ſuch as die in *Hoſpitals*; the former will be plainer in thoſe who ſuffer at the *Tree*.

Upon the whole — Whoever would be happy himſelf, or contribute to happineſs in others, muſt guard againſt ſuch attacks upon, and innovations of, his *conſtitution*, as tend to introduce diſquieting and irregular appetites in himſelf, and to extend them (by a kind of unavoidable communication,) to the diſturbance of his *Country*, his *Neighbour*, or his *Friend*.

FINIS.

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